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THE

# Missionary Magazine

AND,

## CHRONICLE.

### MADAGASCAR.

SINCE the date of our last number no additional intelligence has been received from MADAGASCAR. This is attributable to the interruption and almost suspension of intercourse between that island and Mauritius, from the tempestuous state of the weather, during the months of our winter and early spring. Should, therefore, no letters be received for the next two or three months, it need not create surprise or apprehension. In the meantime, from the facts already before us, we may indulge the most cheering expectations, redouble our exertions in behalf of our Christian brethren and their benighted countrymen, and sanctify all by fervent and dependent prayer that God would be pleased still to extend His Church in that favoured land in which His power and grace have been so wonderfully displayed.

Our readers will be gratified to find that the List of Contributions for the erection of the proposed Churches in ANTANANARIVO has been considerably enlarged during the past month, and now exceeds *Six Thousand Pounds*. This large amount has been raised by the liberality of comparatively few donors, as, in consequence of the pressing and continued claims upon our Churches on behalf of the suffering multitudes in the Northern Districts, the Directors have felt it unsuitable hitherto to apply for Congregational Collections. But they hope that ere long the urgent calls of Madagascar may be presented by our Ministerial Brethren from their pulpits, and the object advanced by the *general* Contributions of thousands who, it cannot be doubted, would be willing to render aid according to their ability.

The important intelligence conveyed last month in reference to the number of Malagasy Christians found at great distances from the capital, and in different districts of the island, has induced the Directors to determine to strengthen the Mission by the appointment of *four additional labourers*, and we trust that in the course of the spring the Great Head of the Church may supply men of suitable qualifications and Christian devotedness for this sacred work.

On the 22nd of December ult. the Directors gave expression to this deliberate purpose in the following Resolution, in which they feel confident they will share the deep sympathy and generous support of the friends of the Society throughout the country:—

“That the very interesting and encouraging intelligence received by Mr. Ellis as to the number of Native Christians in distant parts of Madagascar, particularly in the Betsileo country, and their urgent request for Missionaries, render it most desirable that four additional Missionaries be sent to Madagascar at the earliest practicable period.”

But although it is necessary, and indeed essential at the present moment to increase the number of Protestant Missionaries, yet our hope for the evangelization of Madagascar rests mainly on the instrumentality of *Native Christians*. Many of these God has highly qualified for the service by spiritual endowments; men who, with suitable educational training will, we trust, under the Divine blessing, prove the most effective agents in diffusing the blessings of the Gospel among the millions of their unenlightened countrymen.



## MISSIONARY HISTORY OF MADAGASCAR, PAST AND PRESENT.

WE have much pleasure in announcing the publication of several interesting and instructive volumes, presenting the past history and the future prospects of the work of God in Madagascar. In addition to a small Publication which the Directors have issued, entitled, “MADAGASCAR, ITS MISSION AND ITS MARTYRS,” they are gratified to announce the preparation of an interesting little work by MRS. ELLIS, styled, “MADAGASCAR, ITS SOCIAL AND RELIGIOUS PROGRESS;” and a third volume, published by Messrs. Seeley, Fleet Street, entitled, “THE GOSPEL IN MADAGASCAR.” Each of these productions, though the subject is the same, is written in varied style and form, and we most earnestly hope that they will be read by thousands with pleasure and instruction. Such publications are greatly required, for the history of the Martyr Church is comparatively little known. This can scarcely excite surprise, as its earlier events occurred more than forty years since, and the continued and aggravated sufferings of the Native Christians were unknown in their fearful variety and amount, until the removal of the late Queen. We trust, therefore, that the volumes enumerated will be attentively read, and familiarize multitudes with the sufferings and the triumphs of the Malagasy Christians, awaken devout thanksgiving to their Divine preserver, and lead to enlarged and vigorous exertions for the extension of His kingdom throughout the island.

INDIA.

BAPTISM OF CONVERTS.

WITH feelings of thankfulness to God, we have received from three of our Missionary Brethren intelligence of the same cheering character—the renunciation of idolatry by three young Hindoos, and their public profession of the faith of Christ. These happy events occurred in different spheres of labour. The first, in CALCUTTA, the capital of India, is the result of the labours of our Brethren in the Bhowanipore Educational Institution. This young convert appears to have been influenced by what he had seen and heard in the conversion of a fellow pupil. The second youth was brought to the knowledge of the Saviour in the city of BENARES, in connection also with the educational labours of our Missionaries in that city. The third, a *Brahmin*, had been associated as a teacher in the Mission School at BANGALORE. Thus the good seed, widely scattered in different soils, and watered by the same Divine influence, brought forth good fruit. All the converts had to endure the same test of sincerity—the bitter reproaches, and even the personal violence, of their nearest earthly connexions. Yet they were able by Divine grace to prove that they loved their Saviour more than father, mother, or wife, or home, or lands, and, in obedience to His command, each youthful disciple took up his cross, and suffered the loss of all things that he might follow Christ. May they prove faithful unto death, and then receive from their Redeemer the crown of life!

CALCUTTA.

“DEAR SIR,—On Sabbath morning, January 12th, I had the gratification of baptizing a young man at Cooly Bazaar Chapel, in whose history you may feel interested.

“Koilas Chunder Dass is about seventeen years of age. He was a pupil in our Institution when his cousin Nundolal Dass was baptized, five years ago. This occurrence, as usual in such cases, led to his removal, and he was sent to a school belonging to the Church Missionary Society, a short distance from us. After remaining there for about a year he returned to our Institution, where he continued two years, and then, after a brief interval, he obtained a situation in a Government office, which he still holds.

“The conversion of his cousin called his attention to Christianity, though he was then too young to act for himself in such a matter; it led him, however, to attend our Bhowanipore Bazaar Chapel, where he heard much instruction from our Native Preachers. One thing especially struck him. He often heard the Hindoos oppose the preachers, and call them opprobrious names, and he thought how much better it would be if they would rather go home and think over what they heard. He pursued the latter course, and often after he had retired to rest, reflected on the solemn truths he had heard. This deepened his desire for more religious instruction, and to unfold to some other heart the new-born wishes of his own; but he found it difficult to do this, and though he often followed the preachers as they retired from the Chapel to their homes, he never had courage sufficient to speak to them.

“ He was in this state when a year ago Jodunath was baptized, and since Jodu had been his class-fellow, this strengthened his interest in Christian truth, and he felt an earnest desire to visit him and enquire into his views of religion. After three or four visits, Jodunath said to him on one occasion, ‘What are you doing about religion? See what Nundolal has done. Why don’t you do the same?’ He replied, ‘I intend to do as you and Nundolal have done.’ With the zeal of a new convert, Jodu wished at once to introduce him to some of our Christians, that he might be instructed in the way of God more fully.’ From that time he was under the guidance of our Native Preachers until December, when an anonymous letter was sent to his uncle, stating that Koilas visited the Christians, and read in secret their books, and this, of course, led to the adoption of means to prevent our further intercourse with him. Had they pursued a moderate course we might have still kept Koilas as an inquirer, seeing him whenever we could; but when they designed to remove him from his situation and from Calcutta, that he might be beyond the reach of our influence, we felt it necessary to prevent such a step by receiving him at once. Nor, indeed, had we any strong reasons for delaying his baptism. He had always exhibited an earnest, sincere, and intelligent state of mind. His views of Christian truth, though not deep, were sound and clear, and his general conduct was such as quite to satisfy us. Mr. Payne had much more intercourse with him than I had, and it was his encouragement and instruction which finally introduced Koilas into the visible Church of Christ.

“ Rev. Dr. Tidman.”

“ I remain faithfully yours,

(Signed) “ E. STORROW.

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## BENARES.

“18th Sept. 1862.

“ MY DEAR SIR,—In our last Report Mr. Sherring mentioned two very hopeful enquirers, one a teacher, the other a pupil in the Central School, who seemed ‘ready to give up all for Christ; but just as they were about to take the step, the fear of man prevailed over their better feelings and held them back.’

### HOPE AND FEAR REGARDING THE ENQUIRER.

When I returned to Benares from Mirzapore and resumed my work in the school, I found that the latter had returned to his class; and though deluding himself by putting off his *public confession* of Christ, still professed to be a believer in the Divine mission of the Saviour. He was often faithfully spoken to both by Mr. Sherring and by me, and I believe often prayed for. The Native Christian brethren also endeavoured to lead our young friend to decision for Christ, and this had a most beneficial influence upon him. God was evidently not leaving him to himself, but still there was always *something* in the way when I spoke to Shir Gobind. A short time before our week of special prayer, he was again most earnestly and affectionately warned of the danger of delay. He told me that the only difficulty was leaving his wife behind, as he felt that if she did not accompany him before he was baptized, he had little hope of rescuing her afterwards. Prayer was our only refuge.

TRIAL OF FAITH.

“Everybody who knows Benares knows that it is the most difficult thing to get a young woman out of the midst of it, when giving up Hinduism, without causing a serious disturbance. But God, our Father, helped us. After the week of prayer Shir Gobind seemed to have strength given him to dare all for Christ. He came to me on Saturday, the 6th of September, and told me his intention to make an attempt to bring his wife out of the city, as she was perfectly willing to accompany him. He was unable to do anything on Saturday or Sunday, but on Monday, the 8th, to our great joy, he drove into our Mission compound with his wife, having, without the least disturbance, been able to get her quietly conveyed away in a close carriage.

DECISION AND BAPTISM.

“As soon as they arrived I summoned all our Native brethren to our place of worship, and after a most solemn and refreshing service of prayer and praise, in which Mr. Hewlett and our senior Catechist took part, I baptized our young brother. This was the first convert from Hinduism I had ever baptized, and I must not attempt to describe my feeling of gratitude to Almighty God for this great privilege.

PARENTAL GRIEF AND VIOLENT OPPOSITION.

“But our joy was not to be unmixed; before the day closed we had much to try our faith. Within an hour or two after the baptism the widowed mother of Shir Gobind, and the parents of his wife, with others, came to the Mission House, and used entreaty, violence, in fact everything in their power, to move us to give up at least the wife of our friend. She had not been baptized, and they thought that if they got possession of her they might still prevent her from becoming a Christian. Mr. Hewlett and I, aided by our Christian brethren, did all we could. As sons we felt for these mothers, and could hardly keep from weeping with them; but still our duty to Christ and to these converts was plain. We did all we could; but reasoning, &c., seemed all thrown away. The mother of Shir Gobind, a great stout woman, of strong passions, acted in the most violent manner. She not only employed her tongue but also her fists, in a most unwomanlike way, using the most abusive and vile language to us Missionaries, and striking some of our Native Christians. Finding that nothing we could do or say was of any avail, and feeling that we were likely to have people collecting from the city, we asked the aid of our dear Baptist brethren, who are nearest to us of any Missionaries, the Rev. Messrs. Heinig and Parsons, and our Christian friend, Dr. Lazarus, that we might be strengthened by their presence and prayers. For hours our brethren endured with us, most patiently, an amount of bad language, which for vileness, &c., they had, though old Missionaries, never heard equalled.

APPEAL FOR PROTECTION TO CIVIL AUTHORITIES.

“As the evening was closing we all felt that it was necessary to do something to prevent a breach of the peace, as numbers were collecting about us, and the brethren thought it was our duty to seek the aid of the police. I accordingly applied to the officer in charge of the military police, who immediately sent a subordinate European officer to inquire into the matter. This gentleman came to our place and investigated the whole business. Though willing to aid us, he seemed, through misunderstanding of a few sentences in our new penal code, to think it was his duty to give the *wife* up to her parent, as her lawful guardian,

rather than to her husband, with whom she had been living for two years. We all felt that this was not only contrary to the letter of the law, but that it was most damaging to our cause. We argued the point, and begged him not to give up the wife to her parent till he had got the opinion of some higher authority. God again came to our assistance, and the help came to us through a Hindu official, who seemed better acquainted with law than the English officer. He said the law was that the wife was entitled to go with the parties she chose.

THE ANXIOUS MOMENT, AND HAPPY ISSUE.

“The young woman was then brought out of the room in which she had been staying all the day, hearing the heartrending cries and entreaties of her friends. On one side stood her friends, the police officials, and the heathen; on the other side, all our Christian community. The officer put the question to the poor timid girl, hiding her face through shame and fear, for as a respectable Hindu woman she had never before been subject to such exposure. ‘With whom will you go, your husband or your parents?’ For several minutes the silence was painful; hearts were beating in no usual measure; and many a secret prayer was sent up to Him who alone could give wisdom and strength. When the question had been repeated two or three times (for there was no small struggle evidently at the time between the daughter and the wife), the young woman rose from her seat and deliberately said, ‘I’ll go with my husband,’ and rushed into the room. This settled the question. The police-officer bound the parents down to keep the peace, and dispersed the crowd. Had we not cause to bless God? In the evening, on the very spot where during the day this contention was going on, we held a solemn meeting for prayer and thanksgiving.

“You will rejoice to hear that our School has not been affected by this conversion. I went next day to the city, expecting at least only a few; instead of this the School was filled as usual, and I had the pleasure of admitting one or two new pupils. Some of the boys even gave us a hint that as this was a matter of joy to us we ought to give them a holiday! Heathen boys in Benares asking for a holiday because one of their companions has been baptized, is surely a sign of the times!

“Hitherto our young brother and his wife have gone on very well. Though timid, the young woman is getting on with her new friends. Some of her Christian sisters are teaching her to read, and we hope soon to have the pleasure of baptizing her also.

“Begging you will continue to pray for us,

“I remain, my dear Sir,

“Yours very affectionately,

“REV. DR. TIDMAN.”

“(Signed) W. M. BLAKE.

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BANGALORE.

The following interesting particulars were selected from the Journal of Mrs. Sewell.

A JOYFUL SURPRISE.

October, 14th.—“As I was hastening through house duties to get off to the Zenana school, in the Pettah, Krishnarow, one of the schoolmasters, was



announced. I expected some fresh little trouble had arisen, and trying to put on patience, told him to sit down, and tell me what was his business. But his was no trouble, it was the most welcome and joyful news that he had made up his mind to become a Christian. His tale was simple, earnest, and touching, and I sat still and drank in his words. They were in substance as follows :—‘ When I came to you in March last I knew nothing of Christianity, but believed it to be bad. I thought it a terrible misfortune that I should have to take such a situation as that of teaching girls for Christians. It was most afflicting to me, but I was poor and could find no other employment. The first month I could not bear to hear the children instructed in Christian truth. I tried to stop my ears. The Christian teachers being my superiors, I dared not utter my dislike, but it was intense. To be told that all were of one caste, and that we were all sinners, was most hateful. But as I taught the lessons I found much that was good. I inquired of Noah (a Catechist who teaches in that school) some things, and he explained them, and taught me other things. I was struck with his diligence and fidelity. He was always teaching the girls, or passing visitors, never idle! I observed him and the other Christians known to me, and began to study the religion. Noah often read the Bible with me, and I saw that it was true. I bought one for myself, and read it day and night as I could find time. My anxiety became great, for I saw that Hindooism was false, that I was a wretched sinner, born in sin, and altogether depraved. I could not sleep at night, my heart was full of these things and of anxiety. I went to chapel and heard sermons, and they helped me very much. I often talked to the Brahmin friend with whom I am living about Christianity, and we read some books together. Sometimes he agreed to what we read, and then he would argue against it, and taunt me with partiality to it. Sometimes he is very angry with me. But he is afraid of his people, and does not feel any fear of God, or care about his soul. I only want to be saved. I care for nothing if I can only have a part in “this great salvation ;” (alluding to a sermon he had heard the previous Sabbath from Heb. ii. 3, preached by one of the native students.) I now bless God that I came to your school. It is the greatest mercy that He has ever shown to me. I cannot thank you as I wish.’ ‘ Do you think Jesus can save you ?’ I said. ‘ Yes, I believe He can.’ ‘ Do you think He is willing to do so ?’ ‘ O, yes ; He would save all the world if they would come to Him.’ ‘ Will not your relations be angry ?’ ‘ Yes, but if their anger is a thing to be afraid of, their little anger, how much more must I fear the anger of God !’ ‘ Perhaps you will lose your wife ?’ ‘ Yes.’ ‘ Can you bear to have all your relations against you, and all your caste people ?’ ‘ If the Holy Spirit is given to me I can. I cannot of myself, but He can give me strength for anything.’ ‘ Is it easy to put away sin ? you know that the Bible requires that ?’ ‘ God can strengthen me to do it.’ ‘ What parts of the Bible have you read ?’ ‘ The whole of Luke, Genesis, and Exodus, and portions of other books.’ You remember Abraham’s history ?’ ‘ Yes.’ ‘ And that he was willing to sacrifice his son at the command of God ?’ ‘ Yes.’ Much more was said, and I then asked Mr. Sewell to see him, and went to the Pettah with a light and joyful heart. Had a pleasant hour with the Zenana school. There were seventeen pupils to day. Mr. S. was satisfied with Krishnarow, and so also was Mr. Rice, who saw him afterwards. It was determined that he should be baptized the following Sabbath morning. He is a Brahmin about twenty-four years of age.

## BAPTISM OF THE CONVERT.

“October 19th.—Sabbath. Krishnarow has been every day, and always in the same mind. His feeling is deep and earnest. More than once when I have shown him a promise that I thought suitable for him, his emotion has been very strong. To-day he was baptized at the close of the service. During the service he appeared retiring but not afraid, serious and affected but not timid. His juttu (a single lock of hair left on the crown while the rest of the head is shaved), and the Brahminical thread, both marks of caste, were removed beforehand. The ‘thread’ is in my possession. He witnessed a good confession before many witnesses; to God be all the praise! A good number of heathen were present, several of whom had probably heard of what was to take place. One of the other schoolmasters, who seems interested in the Gospel, was there. The heathen present were earnestly attentive, quiet and serious. Two of the boarding-school girls, and an infant of one of the native teachers, were baptized at the same time. We hope a good work is begun in the hearts of several of the girls in the boarding-school. May it be perfected to the praise of God!

## PERSECUTION FOR CHRIST'S SAKE.

“October 24th.—Krishnarow brought a letter to show me, which he had written to his elder brother at Adonee, upwards of 200 miles from Bangalore. In this he simply, but respectfully and touchingly, described the change which had taken place in his views and feelings, and set forth his reasons for publicly embracing the Christian faith. As he had no relations in Bangalore, his baptism passed off quietly, without effort to prevent it. The next day, however, the social persecution which his friends and acquaintances among the heathen were able to exercise, commenced. He had to take up his abode with one of the Native Teachers, and the girls in the school taught by him were diminished to about half their usual number. Daily too, as he passes along the streets, he is greeted with taunts and reproaches, all which he has evidently counted upon beforehand, and now bears in a Christian spirit.

“November 18th.—This morning Josiah told me that the brother of the young girl to whom Krishnarow is married, and her aunt had arrived and were giving him trouble. They arrived on Sunday morning the 16th and went to the Chapel and sat quietly during the whole service, after which they sought to draw him away from the other Christians for conversation. To this he objected, and invited them to accompany him to Josiah's house. Reluctantly they consented, and there a long discussion between the parties took place. The next day they went to him in the school where he teaches, and reproached him strongly for dishonouring his family and his caste. This morning, as there was some reason to fear that violence was likely to be used, his place in the school was taken by another teacher, and he remained quietly at Josiah's house. I sent for him. He told me that among other things, they said to him, ‘We regard you as dead!’ He replied, ‘So do I regard myself dead to the world and sin.’ ‘What, then, about your wife?’ ‘How can you ask a dead man about his wife? When a man dies the burden of his widow falls on the living.’ ‘But you are living.’ ‘Very well, then as living I am prepared to receive her, if you will send her to me.’ ‘No, we will never do that until you return to your religion.’

“The girl to whom he was married, according to the Brahminical custom, several years ago, is now nearly of the proper age to join her husband, and hence the anxiety

of these her relatives, on her account, leading them, as soon as they heard of his baptism, to undertake a twenty days' journey to Bangalore.

"His own brother did not come, most probably because his duties as a Government official would not allow him to leave.

"Krishnarow seems full of peace, and of a cheerful confidence that God will give him strength to remain faithful, as he needs it.

"In the 'Indian Watchman,' received yesterday, there is an interesting narrative of the conversion of a Bhramin schoolmaster in the Orissa Mission, which resulted, after a season of persecution, in the conversion of his wife and four other members of his family, one of them, the brother of the schoolmaster, dying of cholera the day after his baptism, in hope of eternal life through Christ. This was translated to Krishnarow, and evidently was most opportune encouragement."

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## TRAVANCORE.

### THE MISSIONARY'S REVIEW OF HIS FIRST YEAR.

WE have seldom been more gratified than with the following letter of our Brother the REV. JOHN LOWE, giving a recital of his first year's Missionary experience and labour in TRAVANCORE. It is evident that the heart of our young friend is in his work, and that he has devoted body, soul, and spirit to the several duties of the Mission. He seems to have lost no time in *purposing* or *preparing* to begin, but what his hand found to do he did it promptly, and did it with his might; and the happy result of this personal consecration and diligence is apparent from his narrative. In less than a year he has commenced to speak in the native language, and to take part in public vernacular services. Of course his knowledge of the language must be limited, and we doubt not that he frequently detects himself in some practical blunder; but this is the way to learn more and to grow wiser, and we have no doubt that by perseverance he will soon master present difficulties, and be able to speak to the people in their own tongue with fluency and power. Our young friend, who has been regularly educated in *Medicine and Surgery*, has also commenced the practice of his professional skill, which he will find a powerful auxiliary to his ministerial usefulness; and we trust that his health, and peace, and usefulness may be long continued as a great blessing to the people of Travancore.

"Neyoor, November 1st, 1862.

"MY DEAR DR. TIDMAN,—It is exactly one year to-day since, in the kind providence of God, my dear wife and I arrived in India; and, reviewing our Heavenly Father's dealings towards us from that time until now, we would raise our Ebenezer and say, 'Hitherto, the Lord hath helped us.'

"It is my earnest prayer that during the second year of my Missionary career, I may, if spared, be enabled faithfully and successfully to discharge the duties which the great Head of the Church has been pleased to permit me to undertake.

To-day I desire anew to consecrate my life and all my energies to the glorious work, thankful that, in the sphere God has placed me in, I find such a wide field of usefulness, and in the work so much to encourage me.

COMMENCEMENT OF LABOUR IN THE VERNACULAR.

“You will be glad to learn that before my first year in India closed, I delivered my first Tamil address in public. About three weeks ago our Annual Missionary *Sungum* was held. On that occasion I delivered my first address to the people in their own language. Alternately at the head station, and at some of the out-congregations, I now conduct part of the service regularly in Tamil, the rest through an interpreter. I long to be able with *freedom* and *power* to proclaim to this people in their own language ‘the unsearchable riches of Christ.’

ANNUAL MISSIONARY MEETING OF THE NATIVE CHRISTIANS.

“Our Annual Meeting was a very interesting occasion; the large Chapel was filled to overflowing, and all seemed delighted with the day’s proceedings. I trust that the stirring addresses which were then delivered, and the solemn exercises in which the people were engaged, will be productive of much good. It is pleasing to observe that the amount subscribed this year by the Native Christians in this district for Mission purposes shews a gradual increase over that of preceding years.

SPECIAL AND CONTINUED PRAYER FOR THE GRACE OF THE HOLY SPIRIT.

“During the last fortnight of September we held a series of special prayer-meetings, and as regards the attendance and solemn feeling which characterized these meetings, we have been greatly encouraged, and trust that much fruit will yet appear as the result. God’s children, we believe, have had their souls refreshed; they have been led to feel, more perhaps than they have yet felt, that what we most urgently need is an abundant outpouring of God’s Holy Spirit in His purifying and reviving influences, in His awaking and converting power. There are thousands in those Missions who attend the means of grace as regularly, if not more so, than many nominal Christians at home; and receiving as many do, daily instruction, they are not ignorant of Gospel truth. Yet we have to say, ‘Who hath believed our report?’ It is a great matter, however, that upwards of TWENTY THOUSAND have been led in these Missions to relinquish idolatry, and have placed themselves under Christian influence and instruction.

“We are praying and longing for the Spirit to be poured out in copious effusion, so that the precious seed which has been, and still is, so abundantly sown in this part of India, may spring up and bear much fruit.

“Since the beginning of October, besides our regular weekly prayer-meeting, and many meetings for prayer held in the village, at the special request of the people, we continue a *special* week-night prayer-meeting in the Chapel. The attendance at all these services continues very encouraging. At some of the larger out-congregations special meetings for prayer have also been lately held.

CHRISTIAN EFFORTS OF THE YOUNG.

“I feel a special interest in the spiritual welfare of the young people in our boarding-schools; they are the hope of the Native Church, and to a great extent the future higher standard of Christianity and advancement of the Church, must bear a relation to the character and training of those who are brought so much

under our direct influence. Mrs. Baylis devotes much time and attention to the Girls' Boarding School, which is in a very flourishing state; and in the Boys' School, too, there are a number of very promising youths.

"I do hope that in the hearts of some a work of grace is going on. Our meetings with the young people, which are held, when the weather permits, in the verandah of Mr. Baylis's bungalow, are deeply interesting.

MEDICAL LABOURS.

"My dispensary work continues increasingly encouraging. As a physician I have gained access to, and preached the Gospel in not a few high-caste Sudra houses during this year; but as I shall soon have to prepare the Annual Report of the Dispensary, I need not at present enter upon details. I may state, however, that this valuable auxiliary to our Mission agency cannot be efficiently wrought till we can use as a dispensary and hospital the building erected for that purpose, which at present we are obliged to occupy as a dwelling-house.

VISIT OF THE GOVERNOR OF MADRAS TO NEYOOR.

"You will probably have heard that Sir William Dennison, Governor of Madras, Lady Dennison, Miss Dennison, and His Excellency's staff, lately honoured our Mission with a visit, and seemed highly pleased with what they saw. A great number of the Native Christians from surrounding districts, all dressed in their holiday attire, went to Nagercoil to see His Excellency, and give him their salaam. On the afternoon of the day on which the Governor visited Nagercoil, a fine spectacle was presented within the spacious Chapel, which was filled to overflowing, and our distinguished visitors seemed astonished at the amount of success which had attended Missionary efforts in Travancore, and His Excellency gave proof of his interest in our work by presenting a handsome donation for the benefit of our Missions. Sir William seemed specially pleased with our band of theological students, who in the presence of an audience of nearly two thousand natives, stood forward and read and translated very correctly, a portion of the Greek New Testament.

"Mrs. Lowe, I am thankful to say, continues to enjoy good health, and is getting on with the language. She wishes to unite with me in sending warmest regards to yourself and Mr. Prout.

"I remain, my dear Dr. Tidman,

"Yours sincerely,

(Signed) "JOHN LOWE.

"REV. DR. TIDMAN."

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TESTIMONY OF A LITERARY BRAHMIN, TO THE VALUE OF MISSIONARY LABOUR.

SINCE the commencement of 1862, the REV. BENJAMIN RICE, of Bangalore, has conducted a Canarese Magazine, under the title of "Arunodaya," issued monthly, on a variety of subjects, religious, and secular, calculated to interest and instruct the intelligent classes of native society. This little work has already attained a good circulation, not only among native Christians, but also among educated young men connected with the Govern-

ment Schools, and Hindoos of position and influence throughout the Canarese country.

In the May number of the "Arunodaya," Mr. RICE has introduced the translation of an interesting article taken from a Canarese newspaper, edited at Bangalore, by a Brahmin, under the patronage of the Rajah of Mysore. The article is written in so candid a spirit, and bears such honourable testimony to the motives and labours of the Missionaries, holding them up as models for the imitation of the people of India, that we are persuaded it will prove interesting to many of our readers. What the writer says about the objects of Missionaries in India, and their position in reference to the Government, is perfectly true; but in relation to the means by which they are supported he has very naturally fallen into some errors, which our readers can easily correct.

"Though there have been printing-presses in Bangalore for a long time, the Missionaries have printed only one kind of books for general circulation amongst the people. Lately, however, something new has appeared, viz., a Canarese Magazine, called the Arunodaya, published under the auspices of the Christian Vernacular Education Society. It contains 24 pages in each number, is printed in clear type, with illustrations. Though the Magazine dwells much on religious subjects, it also presents information on other topics, and will prove very useful, especially to young persons. Its price is 8 As. a year. The object of that Society being specially to promote education, it has put within the reach of all a very useful book at a very trifling price. In this we rejoice.

"On this occasion we avail ourselves of the opportunity of saying a few words to our own people. Let them pardon us. It is evident to all, that the aforesaid Missionaries are doing a vast amount of work. Now who are these people? Where did they come from? Under what authority do they act? How are they accomplishing so much? What is their object in putting themselves to so much trouble? Let us enquire into these things. For the doings of the wise are always praiseworthy, and it is important that others should imitate them.

"These Missionaries are the inhabitants of a far-off land, England. There, like our spiritual teachers, they generally abandon worldly avocations, and devote themselves to the things of religion. They are connected with different Societies, and their special business is the extension of their own religion. If it is asked how so many persons, who abandon every other pursuit but this, are supported, we reply, that in their own country capital has been collected specially for the propagation of religion, and with the interest of this they are enabled to live respectably. By the same means also they establish in many places schools and printing-presses. In that country, by the charitable contributions of the rich, and the vast amount of property left without heirs, millions of money are amassed. These Missionaries have no particular authority or help from Government. For the dissemination of their own religion they suffer much, go to distant lands, learn the languages of the people, mix freely with them, and by the manifestation of meekness, and other virtues, easily accomplish their object. Principally, we must say that, by Missionaries, English civilization, the English language, and English wisdom, are diffused. We may also say that through them the British rule will be firmly established in this country.

“ This subject is not new to the inhabitants of this land. They have been acquainted with it for a long time. If the English people were like us, saying that everything happens according to God’s decree, we need not put ourselves to any trouble; whatever occurs is in the inevitable course of events; what can we do? Then would ever a single Missionary leave his own country and go to a strange land? Or if he went, would he so prosper in his object as they now do? It is their unanimity, enthusiasm for their own country, and people, and religion, and learning, combined with their natural activity and perseverance, which enables them to accomplish so much. If these incomparable dispositions were possessed by every body, everywhere, what would be difficult? Such persons would secure all riches, all knowledge, all happiness, and prosper perpetually.

“ Finally, we add one word, and it is this :—If excellent persons shew their excellence in many ways, and yet no one imitates them, what is the use? Are those who witness their virtues with such indifference likely to get any good? Certainly not. But on this it would be utterly vain to enlarge. Therefore, as according to the proverb, ‘ We cannot by putting on clothes expose ourselves to be stoned by the naked in the land of nudity,’ we here come to a conclusion.”



## AUSTRALIA.

### AFFECTIONATE AND HOSPITABLE RECEPTION OF MISSIONARIES.

THE friends of our Society in the several colonies of Australia have often evinced their love to the cause of Missions by their kind and generous treatment of those devoted labourers who have sojourned with them for a time, on their way to the several islands of the Pacific. Every new company of Missionaries seems to have found the hearts of these colonial friends warmer and larger than their predecessors; and the last body of Missionary visitors, in the following letter of the REV. P. G. BIRD, express in glowing terms their affection and gratitude for the Christian kindness which they so largely shared from friends in VICTORIA, TASMANIA, and NEW SOUTH WALES. The Directors of the Society most sincerely unite with their Missionary Brethren in these expressions of respect and regard to the numerous and generous friends, who, by their personal and domestic kindness, cheered and encouraged the hearts of the new labourers, while, by their liberal contributions, they also greatly promoted the interests of the Society.

“ Safotulafai, Savaii, 12th August, 1862.

“ REV. AND DEAR SIR,—Will you favour me with a corner in the ‘ Chronicle?’ for although so full of Madagascar, China, and India, yet I hope you can spare room for an ‘ echo of gratitude’ from these ‘ ends of the earth.’ It is in connexion with the visit of the ‘ John Williams’ to the colonies last year.

“ From the commencement of the voyage we all looked forward with great anticipations to visiting the Cape and Australia, and our most sanguine expectations were fully realized. It was a delightful ‘ treat’ to us, and the visit of the ‘ John Williams’ to their shores was thoroughly appreciated by the people. Of this we

had ample evidence. The ship was an object of intense attraction to all, but especially to the *children*, who came from far and near to visit it. Our reception at each place was most cordial. All sects of Christians united in giving us a right hearty reception to their adopted land.

“ We had services and meetings on Sabbaths and week-days almost daily. These were confined to no denomination, but wherever an open door was found a meeting was held. We had many most delightful ‘revival services,’ when I was privileged to declare the ‘things I had seen and heard’ of the great revival in Scotland. The Catholic spirit of our Society seemed to be fully appreciated. Our reception and visit was everything we could have desired, far, far more than we expected. In fact, it seemed as if each place strove to outvie the other in loading us with kindness.

“ At *Hobart Town*, a day or two before we left, our friends kindly got up an excursion party for us. A steamer was engaged for the day: it was crowded with several hundred friends who wished to have a holiday with us. We had a fine trip up the magnificent Derwent to New Norfolk, some twenty miles from the city. Here a bountiful dinner was prepared. At *Melbourne* too our friends hired a steamer, and gave us an excursion down the Yarrow. And at *Sydney* also our friends got up a pleasant party to accompany us down to Port Jackson Heads. They were, in fact, *too good* to us, and from each port ‘we went on our way rejoicing,’ laden with substantial expressions of interest in ourselves and in our work.

“ The visit of the ‘John Williams’ to the colonies was a happy arrangement. It was the happiest part of our long voyage. We have carried with us to our island homes many ‘sunny memories’ from the colonies, which will not soon fade. I doubt not but all of us will delight to revisit in thought those happy scenes and kind loving friends, and often cherish the hope of yet again being permitted some day to do so.

“ The Apostolical injunctions were most fully carried out towards us in spirit and letter by the colonial friends. ‘Be not forgetful to entertain strangers.’ ‘Be given to hospitality.’ ‘Use hospitality one to another without grudging.’ It never was my experience to see them so beautifully practised before. It was indeed very cheering to us to find kind friends waiting at each place to receive us, and as soon as the anchor dropped step on board, and welcome us with open arms both to their hearts and homes. Such was our experience.

“ It is the great kindness of those dear friends I beg most gratefully to acknowledge. Our visit to the colonies was thereby rendered doubly pleasant. Had we been lodged in hotels our pleasure would have been materially diminished, and the expense to the Society very serious.

“ Such donations of Christian love and hospitality to your agents call for special acknowledgment, since by so doing they were also contributing to the funds of the Society.

“ I don’t think our female friends will be displeased if, in their name, I thank an anonymous friend in Sydney, who very kindly presented each of them with a generous donation through the Rev. S. C. Kent, of Newtown, that they might supply themselves with certain little comforts for the remainder of the long voyage.

“ Pray excuse this hurried letter, which is much longer than I intended.

“ We are both well, and happy in our work. Mrs. Bird unites in kind regards.

“ Yours very truly,

“Rev. Dr. Tidman.”

(Signed) “ P. GOULD BIRD.



## DEATH OF THE REV. DR. ROSS OF SYDNEY.

THE character and services of this servant of God have been so long identified with the cause of Christian Missions, more especially in connection with the Islands of Polynesia, that we cannot forego the present opportunity of testifying our high respect and honour for his memory.

The late Dr. Ross having been educated in Edinburgh for the Christian ministry, accepted a laborious and difficult sphere in the Russian Empire; and to enable him to prosecute his work with greater efficiency, he went through a course of medical studies, and took his degree as a doctor in medicine, rendering in that capacity signal services during the prevalence of cholera. Being compelled to relinquish this Mission, Dr. R., on returning to England, became Pastor of the Congregational Church at Kidderminster, where he laboured assiduously for the space of twelve years.

In the year 1839, at the urgent solicitation of the Colonial Missionary Society, he proceeded to Sydney, New South Wales, in order to occupy an important sphere as Pastor of the Independent Church and Congregation, assembling at Pitt Street in that city. In combination with that appointment, our friend also undertook the office of Agent for the LONDON MISSIONARY SOCIETY'S Missions in Polynesia; and we have much pleasure in certifying to the intelligence and efficiency with which he discharged the duties of this responsible office for the space of twenty years, and to the uniform kindness with which he welcomed the Missionaries on their visits to Sydney.

About eight or nine years ago the health of Dr. Ross suddenly failed, when he was compelled to resign his pastoral engagements. He was succeeded by the REV. WILLIAM CUTHBERTSON, who also at a later period undertook the office of agent for the Society. Having lived in comparative retirement during his later years, our excellent and honoured friend was at length called to his rest on the 25th October, 1862, in the seventy-first year of his age, of which nearly twenty-four had been spent in the colony.

From the "Sydney Morning Herald" of the 4th November, we might, had space permitted, have given some highly interesting extracts, illustrative of the life and labours of Dr. R., but we must conclude this brief notice with the following passage from that journal.

"All that sympathy and love could do to soothe his last hours, was of course supplied by his congregation and by his friends. Many times during the last few weeks, in the intervals of self-possession, his faith as a Christian and his affections as a man, resumed their wonted power, and shed their gentle influence upon the circle about him. No man has gone down to the grave with a purer reputation, and around no man's last resting-place will gather sweeter or warmer recollections. Dr. Ross had a work to do, assigned by his Master, and he performed it well. He lived the threescore years and ten, and so long as the circle of which he was the ornament and chief shall survive, he will be mentioned with the veneration due to the memory of the just."

SPECIAL PUBLIC MEETING ON BEHALF OF  
MADAGASCAR.

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A SPECIAL PUBLIC MEETING

Of the Members and Friends of the London Missionary Society, will  
be held at

**FREEMASONS' HALL, GREAT QUEEN STREET,**  
*On the Evening of TUESDAY, the 17th instant,*

With a view of diffusing information on the past labours of the Society in  
Madagascar, and especially to promote the Erection of the proposed  
MEMORIAL CHURCHES in the City of Antananarivo.

The Right Hon. The EARL of SHAFTESBURY, K.G.,  
WILL PRESIDE.

The Revs. SAMUEL MARTIN, of Westminster; W. B. MACKENZIE,  
M.A., of Islington; WILLIAM ARTHUR, M.A., Secretary of the Wesleyan  
Missionary Society; and other gentlemen, will conduct the proceedings of  
the Evening.

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Admission by Ticket, which may be obtained by Members of the Society  
on application at the Mission House, Blomfield Street, on Friday, Satur-  
day, and Monday, the 13th, 14th, and 16th instant, between the hours of  
11 and 4 o'clock each day.

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*The Meeting will commence at half-past 6 o'Clock Precisely.*

## CONTRIBUTIONS

TOWARDS THE

# ERECTION OF MEMORIAL CHURCHES IN MADAGASCAR.

Henry Hopkins, Esq., Hobart Town . . . . .	500	0	0
Ebenezer Herne, Esq. . . . .	200	0	0
Henry Lee, Esq., Manchester	{ £50 for each of the four Memorial Churches }	200	0
Henry Reed, Esq., Tunbridge Wells		200	0
Thomas Barnes, Esq., M.P. . . . .	100	0	0
Edward Baxter, Esq., Dundee . . . . .	100	0	0
William Boulton, Esq., Bristol . . . . .	100	0	0
F. W. Cobb, Esq., Margate . . . . .	100	0	0
T. M. Coombs, Esq. . . . .	100	0	0
A. H. Cowie, Esq., Birkenhead . . . . .	100	0	0
William Crossfield, Esq., Liverpool . . . . .	100	0	0
Messrs. J. Crossley and Sons, Halifax . . . . .	100	0	0
Roger Cunliffe, Esq. . . . .	100	0	0
Charles Curling, Esq. . . . .	100	0	0
Joseph East, Esq. . . . .	100	0	0
William Edgar, Esq. . . . .	100	0	0
William French, Esq. . . . .	100	0	0
John Getty, Esq., Belfast, per Rev. Dr. Morgan . . . . .	100	0	0
George Hadfield, Esq., M.P. . . . .	100	0	0
James Kershaw, Esq., M.P. . . . .	100	0	0
Samuel Morley, Esq. . . . .	100	0	0
Isaac Perry, Esq., Chelmsford . . . . .	100	0	0
W. Pexton, Esq. Cottingham . . . . .	100	0	0
Titus Salt, Esq., Bradford . . . . .	100	0	0
James Sidebottom, Esq., Manchester . . . . .	100	0	0
Eusebius Smith, Esq. . . . .	100	0	0
Thomas Spalding, Esq. . . . .	100	0	0
Henry Spicer, Esq. . . . .	100	0	0
W. R. Spicer, Esq. . . . .	100	0	0
James Spicer, Esq. . . . .	100	0	0
J. K. Welch, Esq. . . . .	100	0	0
W. C. Wells, Esq., Chelmsford . . . . .	100	0	0
W. D. Wills, Esq., Bristol . . . . .	100	0	0
H. O. Wills, Esq., Bristol . . . . .	100	0	0
Joshua Wilson, Esq. . . . .	160	0	0
A Friend, G. . . . .	100	0	0
A Friend, S. . . . .	100	0	0
Potto Brown, Esq., Houghton . . . . .	50	0	0
Travers Buxton, Esq. . . . .	50	0	0
William Edwards, Esq. . . . .	50	0	0
Miss Ferguson, Irvine . . . . .	50	0	0

W. Fox, Esq., Atherstone	50	0	0
J. Haycroft, Esq.	50	0	0
C. Jupe, Esq., Mere	50	0	0
Henry Rutt, Esq.	50	0	0
B. W. Smith, Esq.	50	0	0
James Townley, Esq.	50	0	0
Henry Wright, Esq.	50	0	0
Rev. T. C. Hine and Friends, Sydenham	47	9	6
Rev. W. Swan, Edinburgh	40	0	0
Miss Portal	30	0	0
Miss Cooper	25	0	0
T. Coote, Esq., Fenstanton	25	0	0
T. Crowley, Esq., Birmingham	25	0	0
A Deceased Friend, per W. H. Warton, Esq.	25	0	0
S. Dewhurst, Esq., Manchester	20	0	0
H. W. Dobell, Esq.	25	0	0
W. M. Newton, Esq.	25	0	0
John Dawson, Esq.	21	0	0
Isaac Circuit, Esq.	20	0	0
J. Green, Esq.	20	0	0
M. Prentice, Esq., Stowmarket	20	0	0
Sir C. E. Eardley, Bart.	20	0	0
Charles Roberts, Esq.	20	0	0
Miss Hall, Walthamstow	20	0	0
W. Underhill, Esq.	20	0	0
J. Whitley, Esq., Halifax	20	0	0
N. Whitley, Esq., Halifax	20	0	0
Mrs. Wilson, Sheffield	20	0	0
The late Mr. J. W. Porter, Braintree	19	19	0
Friends at Southampton	17	9	6
Isaiah Jupe, Esq., Mere	15	0	0
Maldon Chapel Collection	14	16	0
W. Blessley, Esq., Portsmouth	10	10	0
H. Brown, Esq., Bradford	10	10	0
Dr. Conquest	10	10	0
Rev. J. Corbin	10	10	0
Ambrose Emerson, Esq.	10	10	0
Dr. Gladstone	10	10	0
In Memoriam	10	10	0
John Labouchere, Esq.	10	10	0
A. Mirrieles, Esq.	10	10	0
H. J. Philbrick, Esq., Halifax	10	10	0
J. Rawson, Esq., Bradford	10	10	0
Charles Reed, Esq.	10	10	0
C. E. Smith, Esq.	10	10	0
Joseph Wontner, Esq.	10	10	0
Dr. W. Cooke	10	0	0
T. T. Curwen, Esq.	10	0	0
Mrs. Emerson	10	0	0
A Friend, Dundee	10	0	0

Daniel Ginger, Esq. . . . .	10	0	0
Mrs. Lacon, Wem . . . . .	10	0	0
W. J. Lewis, Esq., Croydon . . . . .	10	0	0
William Morris, Esq. . . . .	10	0	0
A. Morrison, Esq., Cheshunt . . . . .	10	0	0
S. Saddington, jun., Esq. . . . .	10	0	0
Misses Spicer, Croydon . . . . .	10	0	0
C. Walton, Esq. . . . .	10	0	0
J. Wemyss, Esq., and Mrs. Wemyss, Fraserburgh . . . . .	10	0	0
Miss Whitridge, Oswestry . . . . .	10	0	0
J. Fordham, Esq., Royston . . . . .	5	5	0
Mrs. D. Olney, Cheltenham . . . . .	5	5	0
A. C. Collins, Esq., Byfleet . . . . .	5	0	0
Mr. T. H. Allbrook . . . . .	5	0	0
A. S. L., Enfield . . . . .	5	0	0
W. B. Bourn, Esq. . . . .	5	0	0
Rev. Dr. Edgar, Belfast . . . . .	5	0	0
J. Fitch, Esq. . . . .	5	0	0
Rev. W. S. and Mrs. Ford, Croydon . . . . .	5	0	0
Miss Gibson, Norwich. . . . .	5	0	0
Miss Alers Hankey . . . . .	5	0	0
Mr. and Mrs. Hughes . . . . .	5	0	0
Mr. and Mrs. Lavers, Plymouth . . . . .	5	0	0
Rev. John Olive, Rector of Welwyn . . . . .	5	0	0
Rev. John Owen, Vicar of Thrussington . . . . .	5	0	0
Mrs. Parnell, Weston-super-Mare . . . . .	5	0	0
Rev. J. S. Pearsall . . . . .	5	0	0
Messrs. Randall & Son, Southampton . . . . .	5	0	0
Mrs. T. S. Sharp . . . . .	5	0	0
W. Shilson, Esq., Banbury . . . . .	5	0	0
Rev. F. Soden and Friends . . . . .	5	0	0
Miss Stapler . . . . .	5	0	0
B. R. Thomson, Esq. . . . .	5	0	0
Rev. W. Tyler . . . . .	5	0	0
J. Vallance, Esq., Hurstpierpoint . . . . .	5	0	0
J. Vowler, Esq., Holsworthy . . . . .	5	0	0
G. H. Wilkinson, Esq. . . . .	5	0	0
A. Wilson, Esq., Weybridge . . . . .	5	0	0
Henley on Thames, per Rev. J. Rowland—			
Mrs. Fuller Maitland . . . . .	15	0	0
J. Newell Birch, Esq. . . . .	15	0	0
Mrs. Newell Birch . . . . .	5	0	0
J. Raymond Barker, Esq. . . . .	10	0	0
E. Mackenzie, Esq. . . . .	10	0	0
C. Poynder, Esq. . . . .	5	0	0
Sums under £5 . . . . .	6	6	0
Collection . . . . .	9	9	5
Sunday School . . . . .	4	13	6

**MISSIONARY CONTRIBUTIONS.**

*From 18th December, 1862, to 16th January, 1863, inclusive.*

In Memory of a Brother .....	100 0 0	Mr. New.....	0 5 0	<b>BERKSHIRE.</b>	Sunday School Boxes	1 11 0
Mrs. H. Kemble.....	100 0 0	Mr. Henry.....	0 2 6	<i>Reading.</i>	J. S. Stevens.....	1 8 1
A Friend.....	50 0 0	Mr. Archer.....	0 10 0	G. Palmer, Esq., for	Mary S. Bromley ..	0 5 3
C. B.....	50 0 0	Mr. Vetch.....	0 4 0	Widows' and Or-	Jane W. Stevens ...	0 7 9
F. J. Wood, Esq.,	50 0 0	Mr. John Jackson...	0 10 0	phan's Fund.....	Cards—Miss Dyal... 1 6 3	
LL.D.....	50 0 0	Mr. W. B. Bourn ...	1 1 0	5 0 0	Subscriptions,	
J. A. Hankey, Esq.	20 0 0	Mrs. Olive.....	0 2 6	Collected by Miss S.	Miss Goodwin.....	1 0 0
Senior Class Teacher	5 0 0	Miss Bristow's Bible		A. Whighouse, for	Mr. T. Stevens.....	1 0 0
The late Miss Sarah		Class.....	0 13 9	Native Boy at Na-	Mr. F. W. Stevens... 1 0 0	
Maxwell, by Miss		Mr. and Mrs. Bowen		gercoll, called Mo-	Mrs. Blackwell .....	0 5 0
Lydia Maxwell .....	5 0 0	for Native Boy, W.		ses Nathanael.....	Miss Beresford .....	0 5 0
Miss Lydia Maxwell	1 0 0	Katray, at the		3 0 0	Mrs. Alsop.....	0 2 6
Legacy of the late		School of the Rev.		<b>BUCKINGHAMSHIRE.</b>	Exs. 6s.; 12l. 16s. 3d.	
Mr. W. Tarn.....	10 10 0	G. Hall, Madras...	4 0 0	<i>Brill.</i>		
Mr. Dohoo, for the		Mr. and Mrs. Bowen		Per Mr. T. Barry.	<i>Melbourne.</i>	
Chinese Mission...	0 7 0	for Annie M.		Missionary Boxes...	Rev. J. McKiddie.	
Miss Struthers, for		Bowen, Native		Public Meeting .....	Missionary Meeting	
the School at Cud-		Girl, at Vepery		Ditto at Oakley .....	and Collection .....	2 4 5
dapah, including		Mission School ...	3 0 0	Rev. J. S. Darley ...	Boxes.....	
4l. for William		Mr. and Mrs. Bowen		Mr. T. Barry.....	Emma Hyde.....	0 6 6
Struthers .....	14 0 0	for the Martyr		For Widows' Fund ..	Thirza Pass .....	0 7 9
		Churches, Mada-		0 9 0	For Widows' Fund ..	0 9 6
		gascar.....	1 0 0	3l. 7s. 7d.	Exs. 6s. 6d.; 3l. 1s. 8d.	
		Mr. and Mrs. Bowen		<i>Chesham.</i>		
		for General Fund	1 0 0	For Memorial Churches in	<b>DEVONSHIRE.</b>	
		Park Chapel Girls'		Madagascar.	<i>Ecmouth.</i>	
		Sunday School, for		Mr. N. Reynolds ...	A Friend for the	
		Native Children,		Mrs. Reynolds.....	Memorial Churches	1 0 0
		at Mrs. Corbold's		Their Four Little		
		School .....	3 0 5	Girls .....	<i>Brixham.</i>	
		A Friend.....	0 8 0	2l.	Rev. H. Cross,	
		Mr. Pancutt .....	4 0 0	<i>Marsh Gibbon.</i>	Sah. Collections .....	3 0 0
		Mr. J. Squirell .....	1 0 0	Proceeds of Lace	Public Meeting .....	3 11 4
		Collected by Miss Knight.		from a Little Girl	Village Station .....	0 12 9
		Miss Bagster .....	0 5 0	0 10 0	Sah. School .....	0 11 4
		Mr. Baker .....	0 2 6	<b>CHESHIRE.</b>	Exs. 10s. 6d.; 7l. 4s. 11d.	
		Mr. Canning.....	0 10 0	<i>Hasington.</i>		
		Mrs. Clark.....	0 14 0	S. Bostock, (first	Holsworthy.	
		Mrs. Day .....	0 5 0	birthday gift) .....	J. Fowler, Esq. (D.)	5 0 0
		Mrs. Dowdell.....	0 10 0	0 5 0	Ditto for Memorial	
		Mr. Gait .....	0 10 0	<b>CUMBERLAND.</b>	Churches .....	5 0 0
		Mr. Gibson .....	0 10 0	Auxiliary Society, per	10l.	
		Mrs. Guerrier.....	0 5 0	W. Wilson, Esq.	<i>Plymouth and Devonport</i>	
		Mrs. W. M. Guerrier	0 5 0	<i>Carlisle.</i>	Auxiliary.	
		Mrs. Hyatt .....	0 10 0	Collection after Ser-	A. Hubbard, Esq., Treasurer.	
		Mr. & Mrs. Knight	5 0 0	mon .....	On account .....	41 13 0
		Miss McKewan .....	0 5 0	4 8 6	Norley Chapel, for	
		Miss Knight.....	0 10 0	Robt. Norman, Esq.	Widows' Fund.....	8 4 0
		Miss C. L. McKewan	0 5 0	1 1 0	50l.	
		Mr. Physick.....	0 5 0	Missionary Boxes.	<i>Tavistock.</i>	
		Mrs. Scott.....	0 5 0	Miss Norman .....	A Friend of Brook-	
		Mr. Thurston.....	0 10 0	Miss D. Hamilton...	st. Congregation .	0 10 0
		Mr. Williams .....	0 10 0	Master R. Wrigley		
		Mr. Conder .....	0 10 0	Mrs. Lawson .....	<i>Tiverton.</i>	
		Juvenile Association,		Miss Smith .....	F. S. Gervis, Esq.,	
		per Mr. A. Deed .....	0 5 3	8l. 5s. 3d.	for the Memorial	
		Mr. Clark's Bible		<i>Whitehaven.</i>	Churches .....	3 0 0
		Class .....	0 17 6	Rev. W. Place.	<i>Totnes.</i>	
		For Widows' Fund...	15 10 11	Sacramental Collec-	Rev. W. M. Pault.	
		75l. 14s.		tion for Widows'	Collections .....	7 14 0
		<i>St. John's Wood.</i>		and Orphans' Fund	Subscriptions,	
		Rev. R. Ferguson, LL.D.		5 0 0	Collected by Miss	
		Mr. Briggs.....	1 1 0	Independent Sab-	Andrews.....	3 2 10
		Mr. Hook .....	1 1 0	bath School, for	Miss Cuming .....	0 5 0
		Mr. Todd.....	2 0 0	Memorial Church,	Mrs. J. Pault .....	0 10 0
		Miss Godain's Pu-		by the Young, as	Rev. W. M. Pault ...	0 10 0
		pils.....	0 14 0	per List to be in-	Missionary Boxes.	
		Miss Abbs.....	0 5 0	serted in the <i>Ju-</i>	Mrs. Crossing.....	1 0 4
		Rev. Dr. Ferguson .	1 1 0	venile Magazine...	Mrs. McCrea .....	1 1 7
		Miss Barnett's Class		11 2 4	Misses Willoughby.	1 0 0
		for Native Girl,		<b>WIGTON.</b>	J. H. and E. Pault...	0 12 6
		Annie Headland,		Rev. H. Perfect.	Miss Hodge .....	0 5 0
		half-year .....	1 10 0	Mr. E. E. Buck.....	Misses Hambls .....	0 4 2
		For Widows' Fund...	0 5 0	Mrs. Jos. Patinson	Miss Stumbles .....	0 3 7
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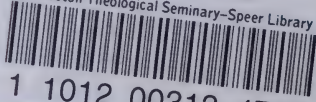
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